AUM

Sages do not grieve for the living nor the dead. Never did I not exist, nor you, nor these rulers of men; nor will any one of us ever hereafter cease to be.—*Bhagavad-Gita, II.*

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent, and the perishable.—*Voice of the Silence*, 14.

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The Modern Inquisition.

In view of the attempt of European physiologists to debauch the people of India by introducing among them the practice of Vivisection—as instanced by the recent experiments of the British Chloroform Commission at Hyderabad,—the time seems opportune for a special appeal to the conscience of the West in regard to this practice. And there is no quarter from which such appeal can so fitly proceed as that which represents the higher nature of man as implied in the term Theosophy. Hence the presence of this appeal in these pages.

As is generally well-known, Vivisection consists in the employment of living animals for the purpose of physiological and biological research. To such extent and in such manner is that research carried on, that Christendom—so-called for its once veneration of a humanity which, for the voluntary sacrifice of its own lower nature to its higher and of itself for others, was recognized as divine—has of late years become from end to end studded with torture-chambers, under the name of physiological laboratories,

wherein unceasingly myriads of innocent, healthy, and otherwise happy creatures, of the keenest sensibility, are made to undergo sufferings the most excruciating and protracted which scientific skill can devise. [1]

The plea for this state of things varies with the class to whom it is addressed; but it is in all cases a selfish one. With the general public it is the advancement of medical knowledge for their own benefit. With the physiologist, it is his own professional advancement.

With respect to the former of these pleas, it does not come within the scope of this paper to do more than state that it is in no way sustained by the results obtained. For this we have the positive assurance of the most eminent experts in medical science,—some of them in their day noted experimentalists,—that, so far from that science being promoted by the practice, it has been seriously hindered and injured. And this in three different ways. (1) By its misleading nature, through the untrustworthiness of the conclusions based upon it. (2) By its being made a substitute for sound and legitimate methods of observation. And (3) by its tendency to repel from the study of medicine the finest minds and noblest characters, and to hand it over to the hardest hearts and dullest consciences. In support of one of these allegations it will suffice to state that some of its most ardent practitioners have been known to warn their friends against accepting aid, medical or surgical, from men whose knowledge or skill has been obtained in the laboratory.[2]

And in support of another, that in places where the practice prevails the poor are notoriously in danger of repairing to the hospital only to find it a laboratory and themselves the subjects of agonizing and murderous experimentation performed for ends in which they have no manner of concern.[3]

1 According to published returns the number of victims used at Prof. Schiff's laboratory at Florence in ten years exceeded 76,000, of which over 14,000 were dogs, and the minimum annual demand for the same purpose at Geneva is stated at 10,000. There are hundreds of such institutions.

The notion that the suffering is prevented or mitigated to any appreciable extent by means of anæsthetics is altogether fallacious. Both the duration and the nature of the vast majority of the experiments are such as to preclude the use of anæsthetics. For their effect would be either to kill the animal or to vitiate the result. Their chief use in the matter has been to lull the public conscience. And in this view anæsthetics have been pronounced by a *quondam* experimenter to be "the greatest curse of vivisectible animals." The inventive genius of the Americans, as applied to this department, has procured for the physiologists of the United States the evil reputation of surpassing all others in the cruelty of their experiments.

2 The late celebrated French experimental physiologist, Prof. Claude Bernard, said shortly before his death in regard to the results then obtained, "Our hands are empty." And of M. Pasteur's system—to which the experimentalists cling as their last hope, that bubble not having yet burst for the public, it has been shown by Luteau and others that, while there is abundant evidence to show that it has caused many deaths, there is no evidence to show that it has saved any lives.

Among those who have given the above warning was the late Prof. Majendie, one of the most hardened of French experimentalists. It is a common thing in the Paris medical schools for students under examination to be rebuked for founding their answers on vivisectional experimentation, on account of the eminent untrustworthiness of the method.

3 See, among other works, *St. Bernard's*, by a London Physician, and the key to it.

All this is but as would confidently be anticipated by intelligent students of Nature who have learnt to look within the veil, and represents the Nemesis which inevitably attends on the violation of her laws, whether physical or moral. For, as these know absolutely, Nature is no mere mechanism, inconscient and insensible to defiance and outrage. Like her own children, she is a Soul, having a body. For we can have nothing that she has not. And she is verv woman, whose real law is sympathy, whatever to shallow and loveless observation it may appear to be. For she reflects to each one who approaches her precisely the image he presents to her. Wherefore to those, and those only, who court her with reverence, humility, patience, and tenderness, does she open her heart and disclose her secrets. But the attempt to ravish these from her by violence—how mean soever the subject of the assault—she vehemently resents, and avenges by smiting with impotence the intellect of the offender, so that he can in no wise discern the significance even of that which with his outer eyes he may behold. From this it comes—as is demonstrated by all the records of the practice—that, like the witness stretched upon the rack, Nature—put to the question by torture—answers with a lie. Through a creature crucified alive to a plank, cut into with knives, torn with saws, burnt with acids or hot irons, pierced through and through with nails, scalded inside or outside with boiling water, wetted with spirits and set on fire, whose eyes and organs and limbs are dissected out bit by bit, whose nerves and sinews are wrung to their utmost tension with hooks, whose whole circulation is deranged and whose frame is writhing throughout with agony—Nature permits no trustworthy revelation to be made; so that the very "facts" obtained by a vivisecting science are not truths but falsehoods. And if instances be demanded in token whether of the futility of the method or of its paralysing influence upon the minds of its followers, we have these two typical ones. (1) Physiologists were, unknown to the general public, vivisecting not only animals but men and women—criminals from the prisons of Egypt and Italy being delivered to them in hundreds for the purpose—for nearly two thousand years, before that most probable and obvious of natural phenomena was discovered, the circulation of the blood. And so far were they even from suspecting the fact, that the discovery, when at length it was made, was received by the profession at large with incredulity and derision. The discovery, moreover, though made by a vivisector, was neither due to vivisection, nor could have been made through vivisection. (2) To this day it is a question—real or pretended—among physiologists, whether animals are capable of feeling pain.[4]

[4] Among others Prof. Huxley has tried to show that animals are little more than non-sensitive automata. On the other hand, Prof. Mantegazxa of Milan—whose experiments were especially contrived for the production of pain, in order that he might observe its phenomena—divided the pain produced by him into four degrees, which he named respectively "great pain", "intense pain", "cruel pain", and "most atrocious pain".

It is not, however, on the ground of its uselessness or its mischievousness that this protest against vivisection is based, but on that of its cruelty, injustice, and selfishness, and, therein, of its immorality and wickedness.[5]

For, constituting as it does, the extremest conceivable instance of seeking one's own advantage regardless of the cost to others, it is so hopelessly and desperately wrong as to warrant the assertion that if vivisection is right then nothing is wrong. For there is no principle of morality to which it is not in direct opposition. To approve it, we must hold that the end justifies the means; that might is right, and that the strong and crafty do no wrong when for their own selfish ends they ruthlessly torture the weak and simple; that mankind can be benefitted by that which is subversive of humanity; that kingship is tyranny, and the right to rule involves the right to torture; that the way to make earth a heaven is to establish human society upon the ethics of hell, and people the world with fiends in place of beings really human; that there are pursuits to which there are no moral limits; and that man has no duties either towards his own best, or towards those who are unable to enforce their own rights: that the universe, so far from proceeding from one and the same source, or having any unity of substance, impulse, method, or design, proceeds from opposites so extreme that good is to be got by doing evil and divine ends are to be attained by infernal methods; that force is all, love nothing; that sense is all, conscience nothing; that head is all, heart nothing; that the form is all, the character nothing; that the body is all, the soul nothing: that inhumanity is humanity; and that the physical self is the beginning and end of existence, and the care of that self the fulfilling of all rational law.

Such are the principles which, at the biddiug of a wholly materialistic science, the society at large of Christendom accepts, the legislatures protect and endow, the literatures and press uphold, the churches by silence consent to or, by implication, sanction; and practically imbued with which its youth come forth from its centres of education to propagate by precept or example on entering the world as men. And so great is the prevailing hardness of heart and dulness of perception, that the perpetrators of the most dreadful atrocities can openly publish their horrible records without risk legal or social, and pose on platforms and in senates as authorities on education and morals, and rebuke people for such scruples as they may still retain, without finding a public sentiment to be shocked at the anomaly. And, to crown all, there are not wanting women so lost to all sense of tenderness and beauty, and with the womanhood in them so dead, as to consort as wives with the torturers, and even with their own hands to

5 It is precisely on the ground of its immorality and impiety that French physiologists, while admitting its uselessness, insist on it as constituting a fitting protest against any attempt of religionists and moralists to interfere with science. See *XIXth Century*, Feb., 1882, Art. "The Uselessness of Vivisection," by Dr. Anna Kingsford.

exercise their foul art, and to send their daughters to classes in "experimental physiology"! And meanwhile all really human lives are made intolerable by the consciousness that such horrors are being enacted, such principles recognised, and humanity unspeakably degraded, under the sanction of the laws and the protection of the police. So that it is a question of torturing men and women as well as animals. For all really human beings are tortured through the knowledge of what is being done in their midst, and can with full truth declare to the torturers, "Inasmuch as ye have done it to the least of these our brethren, ye have done it unto us."

It is a very real and serious danger with which modern society is confronted, the danger which arises from the demands of certain scientific classes to exercise supremacy over it, and the readiness of the generality to concede it to them. History shows that there is always a disposition on the part of Specialists of some sort to get themselves erected into an oligarchy and invested with a universal dictatorship, in the exercise of which they trample under foot every principle and sentiment that stands in their way. History shows also that it depends upon what people most dread, what class of specialists gets the upperhand. Thus, when the danger is anarchy or invasion, then the specialists in military science—the soldiery—bear sway. When people most fear for their souls, or believe their worldly welfare to be endangered by supernatural causes, then the specialists in religion—the priests—become the rulers, they being credited with a monopoly of the arts of saving souls and propitiating the powers above. And now that peace and security are sufficiently assured to enable us to dispense with a military domination; and people are for the most part persuaded either that there are no such things as souls to be saved and super-natural powers to be propitiated, or that priests possess no special faculty in the matter, and that the body is all in all, their concern is all for their bodily welfare, and they are ready to give a free hand to the specialists of medical science, and to invest the doctors with the authority formerly wielded by soldiers and ecclesiastics. And in this way it has come that the professors of the cure of souls have been superseded by those of the cure of bodies.

Now, of specialists in any department, this is indisputably true. Be they eminent as they may in their own department—and, indeed, by reason of such eminence—they are in the highest degree liable to be correspondingly deficient in respect of departments other than their own; so that the converse of the adage "General knowledge means particular ignorance" holds good of them, and their particular knowledge means general ignorance. This is because their habit of exclusive concentration upon one subject or class of subjects renders them non-percipient in respect of others, and incapacitates them for estimating their relative values. For this reason it is necessary that society at large keep a strict watch on specialists, and

particularly on that class which the circumstances of the time bring most into vogue, in order that other interests may not suffer.

To this rule the class of specialists now to the front, that of medical science, is no exception, and the interests to which it is blind are precisely those which, for all who have taken pains to obtain knowledge both general and particular, are the most important of all interests, seeing that upon them it depends whether life be worth living at all, and humanity be something worth belonging to. These are the interests of that part of man's nature which so far transcends the sphere of physiology and medicine as wholly to escape recognition by the exclusive followers of those branches of knowledge, use what instruments they may,—the part moral and spiritual in the human system. Not, be it observed, that these studies by any means necessarily incapacitate the mind for the discernment and appreciation of higher things. To one duly percipient and reflective, to one capable of thought really free, every natural object is suggestive of an informing idea the pursuit of which, if carried far enough, uplifts the mind to the divine source of all Truth; while the very inadequacy of the physical organism to account for the facts of consciousness suggests the necessity of something vastly transcending the organism to complete and interpret the man. That this is notoriously not the case with the physiologist of the period is, then, no fault of the study itself. Rather does it show that medical science has for the most part fallen into the hands of men whose minds are not duly percipient and reflective; of men, that is, who are, in respect of the higher regions of man's nature, rudimentary and undeveloped, and who, accordingly, instead of supplementing and correcting the senses by the mind, subordinate and suppress the mind in favor of the senses, and make these their sole criterion of truth. This is to say that they who claim to represent the medical science of the day, and—as shown by their insistance on vivisection—to dictate to society its code of religion and morals, are, in respect of all matters transcending the merely physical, exactly in the condition of those who deny the diurnal revolution of the earth on the ground that they *see* the sun and stars go round it every twenty-four hours, and *feel* it stationary beneath their feet, and who recognize as trustworthy nothing but the bodily senses. Now, it is at the bidding of men precisely such as these that we are called on, by the toleration of vivisection, to renounce the soul, or higher ego, and all those sentiments which, being of the soul, alone make and ennoble Humanity.

But it is said that the doctor is necessarily, by the very nature of his vocation, so humane as to render *a priori* incredible the items of this indictment against him. Never was there a greater fallacy; or one more ridiculed and scoffed at, and this by the subjects themselves of it. And the marvel is how, in the face of history and its awful records of the doings of those who,

being priests and claiming to be ministers of the gentle religion of Jesus, were responsible for the horrors of the Inquisition and multitudinous persecutions, such a plea can find utterance. As well might we credit the soldier with more courage than other men on account of his vocation; the policeman with more civic virtue; the ecclesiastic with profounder piety; the lawyer with a greater love of justice; as the doctor with more humanity than other men on account of his vocation. He is but as others, as he himself knows and freely admits. And being so, he is no less liable to ignore right principles in favor of evil methods where his material interest, or the exaltation of his order, is concerned. And it is precisely through its persistency in doing this that the medical profession of our day has become guilty of the most dire conspiracy ever contrived against the human race, in that it has for its object the destruction of the *character* of mankind, present and to come. No less tremendous than this is the issue involved in this qnestion. And that people have failed so to discern it is because, under the prevailing materialistic *règime*, they are so wholly given to idolatry as altogether to ignore the substance for the appearance, and to worship this accordingly, believing that it is the form, and not the character, which makes and *is* the man. Whereas the human form, to be valid, must, like any other form, be *filled up*. It must have the MAN inside it.

As history shows, every age has its sanguinary orthodoxy claiming a vested interest in some barbarous wrong. But, as history also shows, it was not by tamely submitting to the dictation of Specialists that our forefathers procured for us the possibilities of such advance as has been made. Wherefore, as they abolished, one after another, snch horrors as bloody sacrifices, human and animal, prisoner-killing, witness-torturing, gladiatorial and other brutal sports, heretic burning and racking, and persecution generally for conscience sake, witch-baiting, press-ganging, and negro slavery,—so let us in our turn abolish the peculiar barbarism of our time. Thus doing, wc shall set ourselves and our children free to follow with unstained hearts and hands those knowledges whose lawfulness or unlawfulness, whose power to bless or to curse, depend no less on the method of their acquisition than on that of their application.

We who seek to smite down vivisection are the true descendants and successors of those who smote down the corresponding inquities of the past, and who live again in us, for the spirit is the same. And they who uphold vivisection are the true descendants and successors of those who upheld the eorresponding iniquities of the past, and who live again in them, for the spirit is the same. Then, just as now, abolition was denounced as dangerous to religion, morals, and the best interests of society. Historians tell us that the decline of the taste for human sacrifices—a practice once universal

—was lamented as a piece of morbid sentimentality and a sign of national degeneracy. But just as the world has never regretted the abolition of such things in the past, so—we may be well assured—it will never regret the like abolition now; but rather will it evermore rejoice in its recognition, though tardy, of the self-evident propositions that true science, like true religion, neither needs, nor can be sustained by, torture; and that, come what may, it is better to die men than to live fiends. In the words of *The Perfect Way*, "In vivisection the human is abandoned for the infernal."

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TRUE PROGRESS.

IS IT AIDED BY WATCHING THE ASTRAL LIGHT?

Perhaps those who have engaged in discussions about whether it is more advisable to become acquainted with the Astral Plane and to see therein than to study the metaphysics and ethics of theosophy, may be aided by the experience of a fellow student. For several years I studied about and experimented on the Astral Light to the end that I might, if possible, develop the power to look therein and see those marvellous pictures of that plane which tempt the observer. But although in some degree success followed my efforts so far as seeing these strange things was concerned, I found no increase of knowledge as to the manner in which the pictures were made visible, nor as to the sources from which they rose. A great many facts were in my possession, but the more I accumulated the farther away from perception seemed the law governing them. I turned to a teacher, and he said:

"Beware of the illusions of matter."

"But," said I, "is this matter into which I gaze?"

"Yes; and of grosser sort than that which composes your body; full of illusions, swarming with beings inimical to progress, and crowded with the thoughts of all the wicked who have lived."

"How," replied I, "am I to know aught about it unless I investigate it?"

"It will be time enough to do that when you shall have been equipped properly for the exploration. He who ventures into a strange country unprovided with needful supplies, without a compass and unfamiliar with the habits of the people, is in danger. Examine and see."

Left thus to myself, I sought those who had dabbled in the Astral Light, who were accustomed to seeing the pictures therein every day, and asked them to explain. Not one had any theory, any philosophical basis. All

were confused and at variance each with the other. Nearly all, too, were in hopeless ignorance as to other and vital questions. None were self-contained or dispassionate; moved by contrary winds of desire, each one appeared abnormal; for, while in possession of the power to see or hear in the Astral Light, they were unregulated in all other departments of their being. Still more, they seemed to be in a degree intoxicated with the strangeness of the power, for it placed them in that respect above other persons, yet in practical affairs left them without any ability.

Examining more closely, I found that all these "seers" were but half-seers—and hardly even that. One could hear astral sounds but could not see astral sights; another saw pictures, but no sound or smell was there; still others saw symbols only, and each derided the special power of the other. Turning even to the great Emanuel Swedenborg, I found a seer of wonderful power, but whose constitution made him see in the Astral world a series of pictures which were solely an extension of his own inherited beliefs. And although he had had a few visions of actual everyday affairs occurring at a distance, they were so few as only to be remarkable.

One danger warned against by the teacher was then plainly evident. It was the danger of becoming confused and clouded in mind by the recurrence of pictures which had no salutary effect so far as experience went. So again I sought the teacher and asked:

"Has the Astral Light no power to teach, and, if not, why is it thus? And are there other dangers than what I have discovered?"

"No power whatever has the astral plane, in itself, to teach you. It contains the impressions made by men in their ignorance and folly. Unable to arouse the true thoughts, they continue to infect that light with the virus of their unguided lives. And you, or any other seer, looking therein will warp and distort all that you find there. It will present to you pictures that partake largely of your own constitutional habits, weaknesses, and peculiarities. Thus you only see a distorted or exaggerated copy of yourself. It will never teach you the reason of things, for it knows them not.

"But stranger dangers than any you have met are there when one goes further on. The dweller of the threshold is there, made up of all the evil that man has done. None can escape its approach, and he who is not prepared is in danger of death, of despair, or of moral ruin. Devote yourself, therefore, to spiritual aspiration and to true devotion, which will be a means for you to learn the causes that operate in nature, how they work, and what each one works upon."

I then devoted myself as he had directed, and discovered that a philosophical basis, once acquired, showed clearly how to arrive at *dispassion* and made *exercise* therein easy. It even enables me to clear up the thousand doubts that assail those others who are peering into the Astral Light. This

too is the old practice enjoined by the ancient schools from which our knowledge about the Astral Light is derived. They compelled the disciple to abjure all occult practises until such time as he had laid a sure foundation of logic, philosophy, and ethics; and only then was he permitted to go further in that strange country from which many an unprepared explorer has returned bereft of truth and sometimes despoiled of reason. Further, I know that the Masters of the Theosophical Society have written these words: "Let the Theosophical Society flourish through moral worth and philosophy, and give up pursuit of phenomena." Shall we be greater than They, and ignorantly set the pace upon the path that leads to ruin?

BRYAN KINNAVAN.

THE KALI YUGA IN HINDU CHRONOLOGY.

[A PAPER READ BEFORE THE CHICAGO BRANCH T. S.]

Several weeks ago a communication was read at a regular meeting of this Branch, in which some references to the Kali Yuga were quoted from the *Secret Doctrine*, and some questions asked concerning them. In order to understand what the difficulties were which this writer found in his studies of the subject, I will take the liberty of repeating part of his letter.

"Allow me to ask a few questions about Kali Yuga; but it is necessary to preface a few references, so that the question may be understood. The references are to Vol. II. *Secret Doctrine.*

Page 434, 'There are seven rounds; this is the fourth; we are in the fifth root-race. Each root-race has seven sub-races.' Page 435, 'The fifth root-race has been in existence about 1,000,000 years; hence each of the four preceding sub-races has lived approximately 210,000 years; thus each family race has an average existence of about 30,000 years.' Page 395, 'The Aryans were 200,000 years old when the first great Atlantean island was submerged, about 850,000 years ago.' Page 147, 'All races have their own cycles. The Fourth sub-race of the Atlanteans was in its Kali Yuga when destroyed, whereas the Fifth was in its Satya Yuga. The Aryan Race is now in its Kali Yuga, and will continue to be in it for 427,000 years longer, while various family races are in their own special cycles.' So far preliminary. The questions are: 1. If the Aryan race has gone through its Krita, Treta. and Dvapara ages in about 1,000,000 years, can its Kali Yuga be literally 432,000 years? 2. If the entire earth is in the Kali Yuga of some great cycle, may not we of this country still be in the Krita age of some smaller cycle?"

The writer of the foregoing, a respected member of the Theosophical Society, is not alone in his perplexity regarding the divisions of time, as

established by the Hindus. There are very many exoteric Oriental students, as well as members of the society, who have been unable to reconcile the various statements made concerning the Yugas by different authorities. I think, however, that upon a careful examination of the subject, most of these difficulties will vanish, and the truth will be made plain in a manner to reflect credit instead of discredit upon the Hindu cosmogony and upon the subtle Aryan mind that conceived this wonderful chronological theory.

Before proceeding to this branch of the subject it will be necessary to examine the earliest references to the yugas in the Hindu Books, in order not only to understand the difference between the various divisions of time as there employed, but to discover, if possible, when they were first brought into common use. There is a wide divergence of opinion among Oriental scholars as to the date of the Manu Smiriti, or Laws of Manu. Max Müller and his followers, who apparently bend all their energies to the task of proving that everything in Hinduism is of comparatively recent origin, claim that the Laws of Manu were compiled in the fifth century of our era. Their arguments are based solely upon certain passages which allude to customs and religious rites known to be modern. But it can easily be shown that all such passages may have been later interpolations of the Brahmins, while, on the other hand, the bulk or greater part of the work is undoubtedly archaic in character. Prof. Monier Williams, of Oxford, says: "Sir William Jones held that Manu's book was drawn up in about the year 1280 B. C. Mr. Elphinstone placed it 900 years B. C. Possibly some parts of it may represent laws and precepts which were current among the Manavas at the later date, but no one would now assign so early a date to the actual compilation of the Code. Nor can it, I think, reasonably be placed later than the fifth century B. C."[1]

There is here a trifling difference of a thousand years in the estimates of two such good authorities, even, as Max Müller and Monier Williams, to say nothing of the earlier writers quoted, who affirm a still higher antiquity for Manu.

But let us see what the Hindus themselves claim. Manu, according to Brahminical authority, was literally the first man in the present manvantara or man-period. He taught the code of laws to his son Bhrigu, who promulgated them to the Rishis. Concerning the divisions of time he used the following language:

"68.—But hear now the brief description of the duration of a night and a day of Brahman, and of the several ages of the world according to their order.

69.—They declare that the Krita age consists of four thousand years of

1 *Indian Wisdom*, page 215.

the gods ; the twilight preceding it consists of as many hundreds, and the twilight following it of the same number.

70.—In the other three ages with their twilights preceding and following, the thousands and hundreds are diminished by one in each.

71.—These twelve thousand years which thus have just been mentioned as the total of four human ages are called one age of the gods.

72.—But know that the sum of one thousand ages of the Gods makes one day of Brahman, and that his night has the same length.

73.—Those only who know that the holy day of Brahman, indeed, ends after the completion of one thousand ages of the gods, and that his night lasts as long, are really men acquainted with the length of days and nights.

79.—The before mentioned age of the gods or twelve thousand of their years, being multiplied by seventy-one, constitutes what is here named the period of a Manu, or a Manvantara.

80.—The Manvantaras, the creations and destructions of the world, are numberless ; sporting, as it were, Brahman repeats this again and again.

81.—In the Krita age justice is four-footed and entire, and so is truth ; nor does any gain accrue to men by unrighteousness

82.—In the other three ages, by reason of unjust gains justice is deprived successively of one foot, and through the prevalence of theft, falsehood, and fraud, the merit gained by men is diminished by one-fourth in each.

83.—Men are free from disease, accomplish all their aims, and live four hundred years in the Krita age, but in the Treta and in each of the succeeding ages their life is lessened by one-quarter.

84.—The life of mortals mentioned in the Veda, the desired results of sacrificial rites, and the supernatural power of embodied spirits are fruits proportioned among men according to the character of the Age.

85.—One set of duties is prescribed for men in the Krita age, different ones in the Treta and in the Dvapara, and again another set in the Kali, in proportion as those ages decrease in length.

86.—In the Krita age the chief virtue is declared to be the performance of austerities, in the Treta divine knowledge, in the Dvapara the performance of sacrifices, and in the Kali liberality alone."[2]

In the Vishnu Purana we find the same scheme of cosmogony. After stating the duration of the yugas, this ancient book adds :

"Seven Rishis, certain secondary divinities, Indra, Manu, and the Kings his sons, are created and perish at one period, and the interval, called a Manvantara, is equal to seventy-one times the number of years contained in the four yugas with some additional years ; this is the duration of the

2 *Laws of Manu*, Book I, 68.

Manu, the attendant divinities and the rest, which is equal to 852,000 divine years or to 306,720,000 years of mortals, independent of the additional period. Fourteen times this period constitutes a Brahma day. At the end of this day a dissolution of the Universe occurs, when all the three worlds, earth, and the regions of space are consumed with fire."[3]

We see from the foregoing extracts that the Hindu theory of the four yugas is of immense antiquity. It is not something that has been evolved out of modern thought and speculation. Back even of Manu and the Puranas the same idea may be traced, as frequent references to the Kalpas are found in the Upanishads and Mahabharata. In fact, the latter devotes an entire chapter to an explanation of this subject.[4]

Let us now see how the figures are obtained upon which the calculations of the yugas are based. Following the directions as given in Manu, we have the following table:

Krita Yuga - - -	4,000	
Sandhya (twilight) - -	400	
Sandhyamsa (dusk) - -	400	
		4,800
Treta Yuga - - - - -	3,000	
Sandhya - - - - -	300	
Sandhyamsa - - - -	300	
		3,600
Dvapara Yuga - - - -	2,000	
Sandhya - - - - -	200	
Sandhyamsa - - - -	200	
		2,400
Kali Yuga - - - -	1,000	
Sandhya - - - -	100	
Sandhyamsa - - - -	100	
		1,200
Total - - -		12,000 divine years.

According to Brahminical computation a year of men is equal to a day of the gods: hence, to convert the preceding figures into mortal years we multiply by 360. Thus:

4,800 x 360 =	1,728,000	years of the Krita age.
3,600 x 360 =	1,296,000	" " Treta "
2,400 x 360 =	864,000	" " Dvapara "
1,200 x 360 =	432,000	" " Kali "
Total	4,320,000	years.

3 *Vishnu Purana*, Book I. Chap. III.

4 *Mahabharata* XII. 232.

The sum of the four ages constitutes a Mahayuga or divine age, and 1,000 of these ages make a day or night of Brahma. Now it is distinctly stated that it takes seventy-one of these maha yugas, with some additional years, to make one Manvantara, and there are fourteen Manvantaras in the day of Brahma.

In order to locate ourselves, or rather our present time, in this comprehensive scheme, we may first divide the Kalpa mentally into fourteen parts, one for each Manvantara. That is certainly a simple proposition. We find that each one of the fourteen Manvantaras has its own leader or Manu, and we find furthermore that Avayambhara Manu, the leader of the present wave of humanity, was the seventh Manu, thus fixing our location at about the middle of the Kalpa. But my present object is to still further define our location; hence we will endeavor to analyze the present or seventh Manvantara.

We learn from the above that it takes seventy-one maha yugas, or sum totals of our four ages, together with some additional years, to make one manvantara. The "additional years" spoken of are in the nature of a grand sandyha or twilight which is added to the maha yugas, just as the smaller twilights are intercalated in the minor yugas to make up a maha yuga. Of these seventy-one maha yugas, which is the one in which our race is located? This question the exoteric teachings of Brahmanism and Buddhism alike fail to answer. It was and has always been behind the veil. Neither the Puranas nor the Sutras utter a word upon the subject. But of late years a large part of the secret doctrine of the Hindu and Buddhist priests has been given to the Western public through the Theosophical Society. The revelations of Sinnett and of Madame Blavatsky recently have given us an insight into these hitherto sacredly guarded traditions. We are told in *Esoteric Buddhism* that there are seven rounds in every Manvantara and that this one is the fourth. As there are about seventy-one maha yugas and just seven rounds, each round must include about ten maha yugas, and as this is the fourth round, it follows that we are in the vicinity of the fortieth maha yuga, 172,800,000 mortal years after the beginning of the Manvantara. It will be observed that we are near the middle of the Manvantara—somewhat past the middle, to be more exact—the total number of years in the manvantara being about 306,000,000. There are seven root-races in each manvantara, and seven sub-races to each root-race. But the limits of existence of the various races are not identical with the divisions of time; hence we find ourselves, or at least we are told that we find ourselves, in the fifth root-race and the fifth sub-race, the latter having already been in existence about a million years.

The question is asked: "If the Aryan race has gone through its Krita, Treta, and Dvapara ages in about 1,000,000, can its Kali yuga be literally

427,000 years?" I will answer this briefly by saying that the four ages, as applied to particular races, are only used metaphorically. Strictly speaking, they are grand general limitations of time. To speak of the Krita age of the Aryan race is a metaphorical way of alluding to the origin of that race, which, however, as a matter of fact really developed on earth in the latter portion of the Treta yuga. The second question is: "If the entire earth is in the Kali yuga of some great cycle, may not we of this country still be in the Krita age of some smaller cycle?" Practically the same answer can be given to this as to the preceding. I think the use of the names of the yugas in this sense is misleading. We might just as well speak of this morning, for instance, as the Krita age, or this evening as the Kali age, of this particular Saturday.

Now, while all this sounds perplexing to one who has not studied the subject, and no doubt seems foolish to those who are accustomed to the ordinary Biblical chronology, there is really a great truth conveyed in these gigantic estimates of time. It does not appear that the Hindus or Buddhists accept the figures given as intended to be literally exact. In a general way they indicate vast periods of time, and allow ample scope for the development of the physical earth, as well as of the human race according to the now everywhere accepted law of evolution. And it must be said that the latest discoveries in science tend to confirm very many of the Hindu theories. Geology especially is unfolding daily new and startling developments in corroboration of what may be termed long chronology. It is true that many men of science still make a bid for popular approval by condemning or ridiculing the chronological systems of India and Chaldæa, but such time-servers are happily growing fewer each year, and it now seems as though it cannot be long before there will be no profit in advocating the exploded time-scale of the Hebrews. When there is no longer any money in it, perhaps the 4000 B.C. scheme will be abandoned. Already a few scientists are lifting their voices in behalf of the truth. The most notable contribution to recent literature in this direction is a book entitled *The Origin of the Aryans*, by Isaac Taylor, published in the Scribners' "Contemporary Science Series", 1890. The author admits that within the last ten years conclusions that had prevailed for fifty years in philology have had to be abandoned. He says:

"First among the causes which have led to this change of opinion must be placed the evidence as to the antiquity and early history of man, supplied by the new sciences of geology, anthropology, craniology, and prehistoric archæology. The assumption that man was a comparatively recent denizen of the earth . . . . and the identification of the Aryans with the descendents of Japhet had to be reconsidered when it was recognized that man had been an inhabitant of Western Europe at a time anterior to the

oldest traditions, probably before the close of the last glacial epoch . . . . to which Dr. Crall and Prof. Geikie assign on astronomical grounds an antiquity of some 80,000 years."

But, to return to the yugas, the question is often asked how the four ages happened to acquire their names. Literally they are the Ace-age, the Deuce age, the Trois or Third age, and the Quad or Fourth age, being named after the first four sides of the dice used in gambling. The natural arrangement, however, is reversed, and the Krita or Fourth age represents the first or golden age. The Treta or Third age stands second, the Dvapara or Second age comes third, and the Kali age, that in which we live, and which is equivalent to the Ace age or lowest throw possible at dice, is fourth. These appellations, however, are subject to grave misapprehension. It is true that in the archaic ages in India gambling with dice was extremely common, and there is no doubt of the yugas having been named after the four first numbers on the ivory cubes; but, as in many other instances, this nomenclature was only an exoteric blind. Not to have veiled their meaning would have been to expose one of the seven keys to the Brahminical mysteries. We know that Pythagoras found a great part of his philosophy in India, and we are also aware that the basis of his philosophy was mathematical. "Pythagoras considered a point to correspond in proportion to unity; a line to two; a superficies to three; a solid to four; and he defined a point as a monad having position and the beginning of all things; a line was thought to correspond with duality because it was produced by the first motion from indivisible nature and formed the junction of two points. A superficies was compared to the number three because it is the first of all causes that are found in figures; for a circle, which is the principal of all round figures, comprises a triad in centre, space, and circumference. But a triangle, which is the first of all rectilineal figures, is included in a ternary, and receives its form according to that number; and was considered by the Pythagoreans to be the creator of all sublunary things. The four points at the base of the Pythagorean triangle correspond with a solid or cube, which combines the principles of length, breadth, and thickness, for no solid can have less than four extreme boundary points."[5]

Here, then, we have the origin of the nomenclature of the yugas. It was not astronomical, as might, at a hasty glance, be expected in such circumstances. Perhaps it antedated astronomy, as the science of numbers must have antedated the science of the stars.

There can be no accurate astronomy without mathematics; astronomy presupposes exact methods of calculation. Hence the naming of the ages from the science of numbers instead of from the science of the stars is a proof of the extreme antiquity of the Hindu theory of cosmogony.

5 *Secret Doctrine*, I, page 616.

As, according to Brahminical calculation, the present Kali yuga began in the year 3102 B. C. and as the yuga is expected to last 432,000 years, we have still over 427,000 years to look forward to before the end of the maha yuga. Some people, even members of the Theosophical Society, appear to think that the end of the maha yuga will be the end of the world. All such will please take notice that, according to the Hindu scheme, there are yet thirty more maha yugas to come, or about 129,600,000 years before the close of the present manvantara, and there are then seven more full manvantaras, or 2,160,000,000 years, to elapse before the day of Brahma is completed. In other words, the gradual process of évolution upon the solar system is only about half-way upon its course, and we can thus see how mankind in its cycle is now very nearly at the lowest point, and will in some thousands or millions of years begin to show traces of spiritual improvement.

Let no one smile contemptuously at the simplicity of the Puranic prophecy any more than at the complexity of the Hindu system of cosmogony. We must bear in mind that these Brahmins are a picked race. For almost endless thousands of years they have devoted themselves to metaphysical studies, religious contemplation, and intellectual and physical improvement. From generation to generation they have carefully observed the Brahminical rules of health as well as of morality, and the result, according to the Darwinian law of selection, can not fail to have been the development of a class of men far superior to the mixed races. Among the ignorant in America there is an impression that the Hindus are enervated, weak in mind and body, cowardly and abject, and fit subjects only for the missionary. It is true that India has been during the past century ground down beneath the heel of British despotism, but the Empress of India rules only by the sheerest brute force. The pretended superiority of the British to the Hindus is a superiority of physical muscle. As well set up the claim that Sullivan, the prize-fighter, is superior to Whittier, the poet. Among the low-caste natives of India there is doubtless much abjectness, but they are no less obsequious to their own Brahmins than to the English conquerors of the soil. The Brahmins themselves are highly cultivated and possess great powers of thought. Their belief in the archaic system of the yugas is not one of blind faith, but has stood the test of investigation by thousands of the most subtle minds produced among a race that is and has always been intensely metaphysical. Here is what Max Müller says in his introductory lecture to the civil service students at the University of Cambridge:

"If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow—in some parts a very Paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed

some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India."[6]

G. E. W.

Practical Theosophy.

The ethics of life propounded by Jesus are not different from those found in theosophy, but the latter holds in its doctrines a compelling power which is absent from Christianity and from those systems which require a man to be good for virtue's sake alone. It is not easy to practice virtue for the simple reason that we ought to do so, since the desire for reward is inherent in humanity, and is a reflection of the evolutionary law which draws the universe ever upward to higher points of development. A man reads the command of Jesus to turn the other cheek to the smiter, to resist not evil, to forgive without stint, and to take no thought for the morrow, and then——pauses. His next thought is that such a canon is wholly utopian, and would if followed subvert society. In this he is sustained by eminent authority as well as by example, for a great Bishop has declared that no state can exist under such a system.

Theosophic doctrine, however, on either the selfish or spiritual line of life, convinces that the moral law must be obeyed. If we regard only the selfish side, we find when people are convinced that evil done in this life will be met with sure punishment in another reincarnation, they hesitate to continue the old careless life when they lived for themselves alone.

Hence practical theosophy must enter into every detail of life in our dealings with others and our discipline of ourselves. It reminds us that we should be more critical of ourselves than of others, that we must help all men if we are to be helped ourselves. And herein the theosophist may escape the accusation of selfishness, for if in desiring to lay up for a future incarnation a store of help from others by giving assistance now himself, he does so in order that he may then be in a still better position to help humanity, there is no selfishness. It is the same as if a man were to desire

6 *India, What can it Teach us?* p. 24.

to acquire this world's goods in order to help those dependent on him, and surely this is not selfish.

The practical theosophist adds to his charitable deeds upon the material plane the still greater charity of giving to his fellow men a system of thought and life which explains their doubts while it furnishes a logical reason for the practice of virtue. He extinguishes a hell that never could burn, and the terrors of which soon faded from the mind of the sinners; but he lights the lamp of truth and throws its beams upon the mortal's path so that not only the real danger, the real punishment, can be seen, but also the reward and compensation.

The civilized man cannot be guided by fear or superstition, but reason may take hold of him. Theosophy being not only practicable but also reasonable as well as just, its doctrines are destined to be those of the civilized man. They will gradually drive out the time-worn shibboleths of the theologian and the scientist, giving the people of coming centuries a wisdom-religion deeply-based and all-embracing.

Were theosophical practice universal, we should not see the unjust Judge plotting beforehand with the officials of a railroad company about the decision he should render, nor the venal public officer engaged with the Judge and the officials in arranging the virtuous protest to be offered in court against the foreordained decree, for both would fear to rouse a cause which in their next life might issue in unjust accusation and punishment. Nor would men save their lives, as now they often do, at another's expense, since in succeeding incarnations that person might be the means of depriving them of life twice over. The rich man who now hoards his wealth or spends it on himself alone would not be thus guilty, seeing that, as compensation in another life, his friends would forsake him and nature seem to withdraw subsistence.

The practical theosophist will do well if he follows the advice of the Masters now many years in print, to spread, explain, and illustrate the laws of Karma and Reincarnation so that they may enter into the lives of the people. Technical occultism and all the allurements of the Astral Light may be left for other times. Men's thoughts must be affected, and this can only be done now by giving them these two great laws. They not only explain many things, but they have also an inherent power due to their truth and their intimate connection with man, to compel attention.

Once heard they are seldom forgotten, and even if rebelled against they have a mysterious power of keeping in the man's mind, until at last, even against his first determination, he is forced to accept them. The appreciation of justice is common to all, and the exact justice of Karma appeals even to the person who is unfortunate enough to be undergoing heavy punishment; even if, ignoring justice, he does good in order to make good Karma,

it is well, for he will be reborn under conditions that may favor the coming out of unselfish motive.

"Teach, preach, and practice this good law for the benefit of the world, even as all the Buddhas do." QUILLIAM.

OF PROPOUNDING THEOSOPHY.

Compare two leaves from the same tree. To the naked eye they may appear precisely alike, each one seeming to be the exact counterpart or fac-simile of the other in size, color, and form of construction. And yet upon a closer and more thorough analysis, each will be found to possess some distinctive and different trait or feature from the other, be it only in the construction or delineation of some infinitesimal fibre. In fact, throughout the entire world of matter the same analogy might be applied, not only to all inanimate substances but also to all animate things, and among these latter to that animal and (at the same time) psychological creation we designate as Man. In form and features, in thoughts and feelings, in characteristics and intuitions, and in the hundred and one other component parts that go to make up his entity, man may *primâ facie* seem but the duplicate or fac-simile of another of his type of creation. Yet upon a closer study and analysis he will be found to differ, in a greater or lesser degree, from any and every other of his race with whom we may seek to compare him. Can we not add that the personality (or soul within matter), being forced to use material means or agencies for its expression in the incarnated man, must as a consequence be in that sense subject to the many differences and variations that exist in the material vehicles and channels through which it finds expression? A perfume pure and sweet in itself will yet lose the greater part, if not all, of its fragrance and sweetness if exposed to the contamination of odors of a baser quality, as, *per contra*, it will acquire an additional fragrance when blended with one of a sweeter and more perfect nature. Take, for instance, the conception of truth—that spark of the divine—which we find in man. How different indeed is the conception and realisation of it in different men! Each one conceives and sees it, each one feels and expresses it, consciously or unconsciously, but ever in accordance with his system through which it seeks expression. In some it stands forth in marked beauty and strength; in others in a less notable degree; whilst again in some it seems so dormant and dead as to be almost imperceptible and unknown. Its seeds are there, however, sprouting, blossoming, and bringing forth fruit in many; withered and barren in some; whilst in others the soil in which they have been sown is so ungrateful and poor that they remain ignored and neglected beneath the surface. The first may be still further developed and perfected and car-

ried towards the creation of still higher and nobler ideals, whilst in the second and third instances the soil which may seem apparently so hopelessly unproductive may yet be made by self-conquest and self-cultivation to bring forth ultimately fruit worthy of the tree.

That differences of nature exist in men we must all unquestionably admit, although as regards the cause or origin of many of them we should have to look for an answer in the history of the evolution of the world and mankind. The more potent ones may be easily ascribed to the following causes :

(*a*) The difference in race.
(*b*) The difference in education.
(*c*) The difference in religion or creed.

Theosophy *per se* is not, in the commonplace interpretation of the word, a religion or creed. It presents no fixed rules or dogmas. nor does it seek to bind any one by a confession of faith or form of creed, such as those required by the sectional and denominational churches of the present day,—faiths and creeds which, from the latter, call for an absolute and unqualified acceptance, and which constitute with them a *sine quâ non* to salvation and redemption. To quote Hartmann in *Magic, White and Black*, "Religion in the true sense of the term implies that science which examines the link which exists between man and the cause from which he originated, or, in other words, which deals with the relation which exists between man and the world of causes." In this broad sense of the term, Theosophy might claim place as a religion,—a religion of doctrines and teachings clearly opening the road to each and all to cultivate within himself or themselves all those higher and nobler qualities that spring from a knowledge of the truth. That all religions had their origin in some basic truths, the evidence adduced by their records and works proves most conclusively.

Therefore in propounding theosophical teachings and doctrines we shall find many analogous examples and tenets in other forms of religions and beliefs, which, should we deem it advisable to use them, can be productive of no great harm, but which may, on the contrary, help in a sense to bring conviction to the minds of those reared in the creeds and beliefs of these same so-called religions in regard to the truths Theosophy would seek to inculcate within them. Moreover, in demonstrating and proving Theosophy to be the source from which originally flowed all the waters of spiritual truth, the use of these religions may be of some service and utility. In propounding Theosophy, we may, it seems to me, be justified in using worthy means to accomplish a worthy end, like the lawyer who carefully studies and scrutinizes the jury before whom he is about to make an address, endeavoring calmly to gauge the intelligence of each and every member, and to measure the aptitude of each one individually to grasp a

simile or analogy in accord with what he considers to be that one's respective trade or profession. This he does with the object in view, in case of necessity, of substantiating his argument by some plea or simile in harmony with the ideas, tastes, or sympathies of the particular one or ones he may deem it advisable to appeal to.

Therefore in propounding Theosophy, due weight should be given to the differences we have noted among men as arising from the method or difference in their education, or from the peculiarities or characteristics of the race. If a Mahometan, if need be, approach him through the Koran; if a follower of Confucius, then through the writings and teachings of Confucius; if a Christian, then make use of the Bible. With the latter we come more often in contact in this country than with any of the others, and, by using the Bible as a means, can do much toward explaining theosophical teachings, and at the same time towards removing from his mind many of the fallacies and misinterpretations the Church has been guilty of propagating. H. P. B. in all her works often has recourse to similes or parallels from the Bible, in connection with the explanation or interpretation of some theosophical truth, and in this way has undoubtedly done much towards inculcating in the student or inquirer a knowledge and comprehension of their just intent and meaning. As corroborative or supplementary evidence, we might therefore feel justified in making use of the Bible in so far as the truths and similes contained in the latter do not conflict with the fundamental truths of Theosophy. When we can no longer expound the Bible in accord with Theosophy, it ceases to be of service and can only lead to misconception and confusion.

To Theosophists whose minds have become absolutely free from conceptions derived from early teachings and associations, there is practically no need that they should befog themselves with those to be culled from the Bible, the Koran, or any other religious work, nor is it necessary for them to grope after all the many fads and isms of the day, such as Butlerism, spiritualism, mind cure, faith cure, &c., &c. Suffice it to say that in accepting Theosophy they have found that which will, if they so desire, lead them on to higher conceptions, and which at the same time embodies every truth a knowledge of which will enable them to develop within themselves that first conception of the divine—self-Knowledge.

We know the arduous strife, the eternal laws,
To which the triumph of all good is given,
High sacrifice and labors without pause
Even to the death: else wherefore should the eye
Of man converse with immortality.

A. P. C.

LITERARY NOTES.

THE JUNE LUCIFER, though lapsing back, after a reformatory spurt, into the barbarism of uncut leaves, is an unusually varied and interesting number. The editorial is on "Black Magic in Science," and is a warning against public experiments in hypnotism. Col. Olcott's *Theosophist* article on that strange phenomenon, the Barisal Gun, is reprinted; there is a paper on "Edison from a Theosophic Standpoint;" "Pistis-Sophia" and the "Letters of Lavater" are continued, and, in addition to a number of miscellaneous papers, there is the 4th instalment of that admirable idea, "Theosophical Gleanings, or Notes on the *Secret Doctrine*. This is by Two Students in the E. S., and aims to give a clear and consistent summation of the truths taught in the *S. D.* The great need of the Theosophical Society has been exactly this, for nearly all readers weary of digressions and wish a lucid, straightforward, connected statement of fact. We trust that these "Gleanings"—though the title is too modest—will be put in pamflet form when completed. How this synopsis has been prepared is stated by Madame Blavatsky in a very interesting letter on "Mistaken Notions on the *Secret Doctrine*," a letter important as well as interesting, though there may be question as to whether readers of books can be expected to go over, re-arrange, and reconstruct the work of an author. We rejoice that Theosophical magazines continue to stir public indignation against the horrors of vivisection. *Lucifer* does so again. There is an unusual amount of Theosophical news and of literary items, and a generous account of the American Convention is given. The removal of the household of Madame Blavatsky from Lansdowne Road to 19 Avenue Road, Regent's Park, London, N. W., is definitely announced for the middle of July. Since Dr. Hartmann's good word for murderers, others are following suit, but the burglars and embezzlers seem to be passed by. Why?—[A. F.]

THEOSOPHICAL SIFTINGS No. 7, VOL. III, is wisely devoted to the reprint from an old *Theosophist* of a powerful paper by Madame Blavatsky, "Have Animals Souls?" Besides its learning and its argument, this paper contains some delightful hits, and it is ever pleasant to cheer an onslaught on that astonishing British fondness for murdering animals, called "sport," which makes a nation of intelligent and thinking adults the marvel of civilized beings and the abhorrence of barbarians. This paper should for every reason have the widest circulation. A brief article upon "The Astral Light" by our valued friend, Miss L. A. Off, completes No. 7. A new Fortune-Telling periodical may now be subscribed for through the T. P. S., —happily published elsewhere.—[A. F.]

What fate we have is that which follows upon causes sown by us in other lives; no hand but our own inflicts the retributive blow or deals out happiness for deeds long past.

Tea Table Talk.

The Professor sat alone at the table. Far from feeling the desertion of his friends and comrades, there was an expression of grim pleasure upon his face. So much I saw through the half-opened door. On my entrance he hailed me. "Well, Julius my boy, it seems we are coming on, and through the fair sex too. I always did respect the intuition of woman, and now I am justified."

"Are you hoping The Widow may come in," I asked dryly, "or do you want me to write that to her?" "Ah! So you write to her, do you? I often wondered how that was," and the Professor chuckled, while I endeavored to conceal my annoyance over the teapot. The Professor is a good-natured soul, questions of science apart; in the interests of science he would draw and quarter all the human race, psychologically, at all events. He let my annoyance pass unseen, and reverted to the original topic.

"A wonderful discovery has been made by a woman and published in one of our art journals," he said. "It demonstrates that sound creates, or, let us rather say, moulds form. A thin membrane is stretched across a tube. On this membrane is spread some very sensitive paste. The notes of the musical scale are sung into the tube, where various forms, such as leaf, crystalline, and star shapes, are found impressed upon the paste. By experiment, certain notes are found to produce the same form always. For instance, one sound forms a daisy petal, and by continuing to sing this same note into the tube the whole daisy may be built up. The variety of forms is said to be beautiful and wonderful. So here is another claim of occultism sustained by modern re-discovery." "A similar support," I answered, "is instanced in *Lucifer* for May, where the fact that the passage of rays of light through given colors produces given musical sounds is quoted from a scientific contemporary."

"Yes, I noticed that especially. Reflection on these points leads one a good way. For instance, take this question of form impression through sound. Imagine how our words are moulding the ductile ether every hour. We can readily comprehend the pictures of our thoughts and words seen above our heads by sensitive Clairvoyants. If we doubted the power and effect of every careless word, here we have the assurance of Science that not one is lost, but each is registered in that book of judgment known to us as the ether, or Astral Light. Some such assurance of our accountability for our words is found in the western Bible, and a flood of light is let in upon the real and potent bearing of morals and ethics upon occultism. I find so many students saying that, to them, the *Bhagavad Gita* is 'only a code of ethics.' Expunge me that 'only.' Every day the root of ethics in natural law, and the illustration of natural or spiritual law in ethics, become more clear to me. Upon my word, Julius, the growth of our responsibility, coextensive with that of our knowledge, gives me to understand more and more clearly why men are warned not to rush into occultism, but to scrutinize motive and eradicate sin. For look at the case as it stands. So long as we do not know, we are

not responsible. But when we do know, Karma holds us to strict account for every sharp word and unjust thought. One lives, a malignant form; the other, a discordant note. Both are sensed by the inner man of all persons; both impinge upon and disturb the 'music of the spheres,' or harmonious motion in ether. And we can see now the rationale of that much quoted phrase, since the passage of light makes sound."

"I agree with you, Professor, on this subject of responsibility. A student gets some sharp lessons on thought control. He finds that his thoughts reach others more swiftly than before, and, apparently, with some compulsory power. Here he is at once tested. The true student will endeavor to suppress such thoughts; the curious one, the selfish one, the experimental doubter will all try to give out such thoughts for the sake of the results. I can instance a case. R. was thinking of a rare cactus he had once seen and much desired. From his window the green-houses of a florist with whom he had dealings were visible. Idly, but with some amount of desire, he found himself wishing that he could get such a cactus from that florist. In the afternoon the florist's son came to R.'s house with just such a cactus in full bloom, and a message from his father to the effect that this was the only plant of the kind he had, and he had that morning thought that perhaps Mr. R. would like to have it, so it was sent as a gift. The two men had never spoken on the subject of cacti. Relating this occurrence to me, R. said that it was a lesson to him to govern his thoughts, lest he should again compel another to do him a favor, or in any way bias another's free will. In contradistinction to this attitude of R. is that of another student, P. He wished to induce a friend of his to make a certain business arrangement which he believed would conduce largely to the interests of both. The friend did not see the matter in this light, and was about investing his capital in another direction. Learning this, P. was much annoyed, and, as he sat smoking late that evening, he began to picture in his mind the probable failure of that industry and the calamities which would overwhelm his friend. He did not do this with any fixed intention, but, annoyed as he was, his imagination began to set up the dark side before him. In the morning he met his friend, who told him he had had such calamitous dreams about his intended investment that he should think it over awhile. The unhoped-for delay gave P. a chance to talk him over, and the result was finally such as P. had desired. Talking to me of the matter, P. said: 'Hereafter I shall know how to move the minds of many men without appearing to move in the matter at all.' Now, Professor, contrast the attitude of P. with that of R."

"I see, I see," said my friend. "It is clear that not every man can resist the use of even such small and unstable gifts for his own advantage. They are unstable, because they do not always work or act. Indeed, it would often seem as if their spasmodic occurrence really marked them as tests of our altruistic standing."

"Agreed, if by tests you mean such as evolutionary law itself supplies, and not some specific trial brought about by powerful beings."

"Certainly, I referred to such tests as would naturally occur in the action and reaction of nature, and in the ripening of mental germs, long deposited

and now quickened by that very procedure of nature. In one sense, every occurrence is a test; our choice between two alternatives shows our exact evolutionary standing and advance. Like the electric Watchman's Detector, we ourselves infallibly register our own progress; at any moment it is all displayed. Of course this subject is a difficult one, but we are not without glimpses of the living power of Karma in daily events."

Here our talk ended. Not so, the thoughts opened up by it. These, comrades can follow out themselves. JULIUS.

THEOSOPHICAL ACTIVITIES.

AMERICA.

MR. BERTRAM KEIGHTLEY'S TOUR.

MINNEAPOLIS, MINN. Mr. Keightley arrived here Sunday morning, May 18th. At 3 P. M. he was introduced by Dr. La Pierre, President of the Ishwara T. S., to an audience of 300 gathered in the Unitarian Church. The lecture was three-quarters of an hour long, but was followed by questions and answers lasting one hour and a half more, and even then the audience were so desirous to detain him longer that they pursued him into the church parlors and had further talk for an hour. In the evening the E. S. groups met. On Monday morning he was given an excursion around the lakes; in the afternoon was held a meeting of the Ishwara Branch; and in the evening he gave an address before a large audience in St. Paul,—an audience which cheered him. On Tuesday afternoon the E. S. groups again met. His visit was a great success, and was felt to be too short.

NEW YORK CITY. After a brief visit to Niagara Falls, Mr. Keightley reached New York on May 25th, becoming the guest of Mr. E. A. Neresheimer, one of the Executive Committee, American Section T. S. On Tuesday evening, 27th, he attended the Aryan T. S. meeting, gave a brief account of his tour, especially emphasizing the extraordinary vitality of Theosophy on the Pacific slope, and made some most interesting and instructive remarks upon the topic of the evening—"Soul and Spirit." The following week was devoted to business and to much-needed rest, and on June 3d the hall was crowded with members and visitors to hear his masterly address on "The Theosophical Doctrine of Evolution." The Aryan T. S. was again privileged to hear him on June 10th, when, a paper contributed by a Brooklyn F. T. S. upon "Soul and Spirit" having been read, M. Keightley spoke at length upon "The Soul and its Evolution". [An epitome of this address, together with Miss Katharine Hillard's paper on "Soul and Spirit", forms Branch Paper No. 2, sent out to the Branches under the lately-announced "Department of Branch Work".] Several thoughtful and pertinent questions were put to him by the audience and felicitously answered. On Thursday, June 12th, Mr. Keightley left for

BALTIMORE, MD. Although very short notice had been possible, and although the weather was exceptionally hot, about 150 people assembled at Lehmann's Hall on Friday evening, 13th. The address occupied about an hour, and a number of those interested remained afterwards for questions. One of the journals gave a very full report, and undoubtedly the visit had a much wider effect than the mere attendance might imply. Very many tracts had been previously distributed with the cards of invitation, so that Baltimore has had a second opportunity for making acquaintance with Theosophy. On Saturday, after having had a taste of that hospitality for which Baltimore is so celebrated, Mr, Keightley went on to

WASHINGTON, D. C. Here two meetings were held, one public and in the new Headquarters. As usual Mr. Keightley was "interviewed", and the published report supplemented the matter of his address. In consequence of business in New York before sailing, he was obliged to leave the Capital on Sunday night.

NEW YORK CITY. Mr. Keightley's farewell address was made to the Aryan T. S. on Tuesday evening, June 17th. Having twice spoken in response to questions upon the topic under discussion, he rose a third time for parting words. He never appeared to greater advantage than on this evening, or spoke with more fluency and interest. At the close of the meeting the following Resolution was unanimously adopted :—

"*Resolved*, that the Aryan T. S. desires to express its sense of the exceeding value to the Theosophical Cause in America of the visit and labors of its friend and brother, Bertram Keightley, and, in particular, of that portion of each conferred upon this Branch ; and, further, it desires to add to its gratitude therefor the hope that both the visit and the labors may be repeated in the winter of '90-'91."

Mr. Keightley then boarded the *City of New York*, which sailed very early the next morning.

Of the truly Apostolical tour, the progress of which has been recorded each month in the PATH, and which began as far back as last November, thus completed, American Theosophists can hardly speak with too much warmth. It has not only excited wide-spread public attention and interest, added largely to the list of the Society's Branches and members, and given birth to new Theosophical activities, but it has conferred upon hearers and readers a large amount of rich and varied Theosophical learning, and has occasioned an intellectual handling of topics which often arise in thought or discussion, but which drift away because no metaphysician is at hand for their treatment. Besides all this, it has demonstrated to the educated that Theosophy is no spawn of credulity or ignorance, but a deeply scientific system, so sound and rich that a trained intellect finds endless satisfaction in its study and exposition, and so vital with the truest philanthrophy as to fire the heart and monopolize the life of a young, earnest, conscientious man. The literary world is forced to respect a philosophy which has an Oxford graduate to defend it, and the press to report a sociology which has an enthusiastic mission-

ary to proclaim it. And here again has Madame Blavatsky's far-sighted wisdom been vindicated, for it was she who proposed, sustained, effectuated

MR. BERTRAM KEIGHTLEY'S TOUR.

THE REPORT OF THE PACIFIC COAST COMMITTEE FOR THEOSOPHICAL WORK is not only of deep interest, but is an extraordinary instance of how much can be accomplished in little time by great energy. Only four months have passed since the Committee was organized, yet they have printed 55,000 leaflets, (one member alone distributing 30,000), covered 33 towns therewith, besides sending to 850 teachers in the San Francisco Public Schools and over 300 Ministers, have issued 3 new leaflets and 16,000 copies of them, kept a register of persons interested in Theosophy, now numbering 1,500, answered numberless letters of inquiry, organized a Corps of Lecturers, secured the insertion of many articles in the secular press, maintained an Open Theosophical Headquarters and a Free Lending Library. One is almost breathless before this record of work and zeal. Much of the awakening is attributed to Mr. Bertram Keightley's invaluable Tour, and the Committee expresses a hope for its repetition. It certainly cannot be said that Theosophists in New York are drowsy, and yet both there and everywhere else a whiff of that marvellous California air would start them up to greater vigor. Madame Blavatsky and Mr. Keightley unite in pointing to the Pacific slope as the stronghold of future Theosophy,—which does not mean that F. T. S. elsewhere are to gaze benignantly and placidly on the spectacle, but to bestir themselves at once and show worthiness to live and labor on the same Continent.

THE BROOKLYN T. S. will hereafter meet on Friday Evenings in Robertson Hall, 164 Gates Ave. At the first meeting in these new quarters, June 13th, a paper by Dr. T. P. Hyatt was read and the General Secretary, Mr. Judge, made an address. The Branch has 20 members, and has classes for Theosophic study open to any one interested.

BALTIMORE, MD. The General Secretary has issued a charter for the new Branch entitled *Hermes Council T. S.* It begins with a membership of 5, but will not, there is reason to believe, remain long at that figure. The President elected is Mr. Chas. F. Silliman, and the Secretary, Mr. Wm. H. Numsen, 18 Light st.

NEW ORLEANS, LA. Our ever-active Brother, Carl F. Redwitz, formerly President of Krishna T. S., Philadelphia, Pa., has for some months resided in New Orleans, one result of which is that the General Secretary has received an application for Charter to a new Branch there, to be known as the *Vyasa T. S.* Bro. Redwitz heads the list of applicants, and is followed by 5 others, all just joining and all physicians. The branch opens its career with two commendable and auspicious acts,—a gift to the General Secretary's office expenses, and the immediate establishment of a Branch Library.

KEARNEY, NEB. Seven persons have simultaneously joined the T. S. and applied for a Branch Charter. Here, too, a vigorous spirit is evident at the outset.

BLAVATSKY T. S., Washington, D. C., has elected as its new President Captain George R. Boush, and as Secretary Mr. Reavel Savage, 520 22d st. N. W.

LOS ANGELES T. S. has accepted the resignation from its Presidency of Dr. C. W. Bush, and elected as his successor Mrs. Elizabeth A. Kingsbury, 349 S. Olive st.

EUREKA T. S., Sacramento, Calif., is exhibiting the usual California energy. Dr. J. S. Cook, the Secretary, has given the use of his office for a Library and local Headquarters, many of the members have presented books, and the Library has already 40 volumes. Mr. E. T. Woodward, of the Branch, has been especially active in Theosophic Work, and it has enjoyed further stimulus from a visit by Mrs. S. A. Harris of Berkeley.

BOTH THE CLOSED and the open meetings of Golden Gate Lodge have been well attended during the past two months. Interest is increasing, and large numbers of strangers attend the open meetings. Additions of new T. S. publications are made to the Library as they appear. The back volumes of the PATH, *Lucifer*, and the *Theosophist* are bound and are in great demand. A T. S. Library is far from being complete and equal to the requirements of either the members of the T. S. or the public at large, unless it contains all the back numbers of these three T. S. Magazines.

The following original Papers have been prepared and read at the open meetings :—

"Reincarnation"; "What Constitutes Happiness", L. P. McCarty; "Knowledge a Development", E. B. Rambo; "Hope for Man only in Man", Miss M. A. Walsh; "The Beneficence of Pain"; "Theosophy vs. Materialism", Dr. J. A. Anderson; "What we Know and what we Think", Mrs. S. A. Harris; "Phases of the Present Cycle", Allen Griffiths; "The Great Study", E. B. Rambo; "Theosophy and its Functions", Mrs. S. A. Harris. Dr. J. A. Anderson, on his return, made a verbal report of proceedings of last Convention at Chicago, giving short synopsis of proceedings and some items not appearing in printed Report, at an open session which proved interesting and highly instructive to a miscellaneous audience.

Twelve new members have been received into the Lodge so far this year, and a number of others have signified their intention of joining.

At the closed sessions the reading and study of "The Key to Theosophy" have been taken up. As Branch members we have realized the great necessity of *definitely* familiarizing ourselves with the teachings of Theosophy as interpreted by Mme. Blavatsky. Heretofore, when asked exactly what was advanced by H. P. B., or confronted with statements purporting to have been made by her, many of us were unable to either give the desired information or refute intelligibly what we knew in a vague kind of a way was untrue. By a definite and close study of the *Key*, we believe ignorance or only partial knowledge will be replaced by exact and clear comprehension of Theosophy as expounded by those who have proven themselves best able to teach it, and that we may thus become ourselves better fitted to teach others and give clear and satisfactory answer to inquiries when appealed to by them. A. G.

INDIA.

THE ADYAR LECTURES.

PRELIMINARY MEMORANDUM BY THE PRESIDENT OF THE THEOSOPHICAL SOCIETY.

So far as India is concerned the Theosophical movement, regarded as a fact in sociological evolution, long since attained its object. The resuscitation of Indian religious thought, the revival of the love for Sanskrit Literature, the development of a healthy sentiment of nationality, are directly or indirectly traceable to this strangely vital and practical movement. Latterly the Theosophical Society has in a more marked degree than hitherto become active in a second field of its work, *viz.*, the didactic. The volumes put forth by Madame Blavatsky and Mr. Sinnett ("The Secret Doctrine," "The Voice of the Silence," "The Key to Theosophy," "Esoteric Buddhism," etc., etc.,) are the precursors of the whole body of occult philosophical and scientific teaching and speculation which will doubtless stand as the Society's lasting monument in future times. The course of Saturday weekly Lectures, to begin at Adyar on Saturday the 12th of July, at 5 P. M., is a further step in this direction. It is designed that Mr. E. Douglas Fawcett shall lucidly traverse the field of modern philosophic speculation, passing each great thinker's system in review, and testing the validity of their several speculations upon the constitution of the Universe, man's place in the general scheme, and the nature of his powers. One of the leading British philosophers of the day, one whose works are accepted as authority in the universities, has, after hearing Mr. Fawcett's arguments, declared that they have great weight and philosophic value. The series will comprise nine lectures, and the Syllabus will be found on the following pages. They will be given in the Hall of the Society fortnightly, commencing on the 12th July, and always punctually at the same hour—5 P. M. A glance at the subjects and their orderly sequence will show how absorbingly interesting they will be to the metaphysical Hindu mind. No appeal will be made to fancy or to superstitious predilection, but every step be logically argued and completely proven in turn. Probably this analysis of modern thought will be as severe a blow as Materialism has ever received within our times.

On the alternate Saturdays lectures will be given at the same place and hour by the following gentlemen :

By Dr. J. BOWLES DALY, LL. D., (Trin. Coll. Dub.) on "Clairvoyance" (*Divyadrishti*), a subject that he has studied theoretically and practically.

Mr. RICHARD HARTE, on "Modern Spiritualism, its Facts and Fancies."

H. S. OLCOTT, on "Mesmeric Healing of the Sick."

The Public are invited. Seats will be reserved when requested by letter.

H. S. OLCOTT, *P. T. S.*

ADYAR, 27*th April*, 1890.

THE PROBLEM OF THE UNIVERSE IN RELATION TO MODERN THOUGHT, a course of Nine Fortnightly Lectures, to be delivered at the Theosophical Society's Headquarters, Adyar, by E. Douglas Fawcett, F. T. S.

The following are the topics in order: The Foundations of Knowledge, and Modern Philosophy from Kant to Herbert Spencer; The Extra-Material Basis of Consciousness; From Consciousness to the Spirit of the Universe (Purusha); Genesis and Evolution of the Human Mind; The Perception of Matter (Prakriti); The Dawn of Evolution, and Theory of the Origins; The Misery of Life; The Law of Karma and its Working; The Basis of Ethics, and a General Review of Results.

THE PRESIDENT OF THE T. S., Col. H. S. Olcott, publishes an official order accepting the resignation of Mr. T. Vigia R. Charlu, as Recording Secretary and Assistant Treasurer of the T. S., after 7 years of faithful and devoted service at Headquarters. His work for the Society is not to cease, but merely to be transferred to another department. Many a Theosophist has known of "Ananda", the name conferred upon him by Madame Blavatsky, and the smaller number who have personally known him well understand what "pleasure" there was in his refinement of face, voice, and manner, and in his ever-kindly and Theosophic spirit.

Bro. Richard Harte is to visit and address the Berhampore T. S., as well as others in Bengal.

POSTPONEMENT OF THE ANNUAL CONVENTION T. S.

The Annual Convention, which was postponed till May on account of the absence of the President in England, has been further postponed till the time of regular meeting, December next. The heat in India has this year been unusually severe, so much so as to make railway travel dangerous, and the Secretaries of the several Sections in India united in a request to the President that the meeting be put off. He has accordingly issued an Executive Order fixing the date as above.

MORE MUNIFICENCE.

Members of the American Section will rejoice with the General Secretary over another generous gift to India. About $30 having been contributed from various quarters, one devoted and honored Theosophist offered to add the amount needed to purchase a draft for £100, and forthwith gave to the General Secretary about $470. The draft has been duly forwarded to President Olcott for the running expenses of Headquarters. But let no one suppose that the Headquarters are now placed beyond the reach of want for all time. Its usefulness, like the American, is limited only by its funds.

THE TRACT MAILING SCHEME.

The tracts printed now number 167,000, and the sum total contributed is $620.19. The work has of late specially tended in the direction of the missionizing of cities through Directories, an invaluable work, but necessarily large and expensive. In addition to several devoted friends who are carrying this out in a most effective way, the General Secretary has been able, because of the lighter business of summer, to use part of his own staff thereon. An immense amount could be accomplished if he had the means to purchase the tracts and envelops needed, and earnest Fellows of the Society are again invited to do their utmost in making this possible to him. The Pacific Slope has been wholly committed to the local Committee, but all the rest of this great Continent is to be reached, if at all, through the Tract Mailing Scheme as conducted by him. It may be that some Brethren weary of the appeal. Why should

they, if they who are actually executing the work never weary of it, and only wish that others would give them fuller ability to make it larger and richer and more effective?

The fund is again wholly exhausted, and some of our most important operations are suspended until help comes.

NOTICES.

I.

By an inexplicable casualty, the name of Mrs. Sarah A. Harris, Berkeley, Calif, one of the devoted band of workers on the Pacific Coast, was omitted from the list of Councillors elected by the last Annual Convention and published in the "Proceedings." The General Secretary is more annoyed at this than any one else can be. but the accident certainly does not affect Mrs. Harris's right to her seat in the Council.

II.

The Forum for June, No. 12, has been sent to every Branch member and to every member-at-large whose dues for 1890 have been paid.

III.

Members of the Society and subscribers to the PATH are again reminded of the need to promptly communicate to the office any change of address. Only *one* copy of the PATH, the *Forum*, or the *Convention Report* is due to any person entitled to it, and, if it wanders over the land, or falls by the wayside, the fault is, and the loss must be, the delinquent's only.

IV.

Under the new "Department of Branch Work," Branch Paper No. 1 was mailed to each Branch on June 3d, and No. 2 on June 16th. The former consisted of Mr. Keightley's paper read before the Aryan T. S. last November and entitled "The Second and Third Objects of the T. S. as related to the First;" the latter of a paper by Miss Hillard, "Soul and Spirit," and the substance of Mr. Keightley's address on "The Soul and its Evolution," both before the same Society this month. These Papers, be it understood, are furnished only to the Branches, *not to individuals.*

V.

AN ETCHING OF THE HEADQUARTERS AT MADRAS.

A member of the Society has made an excellent etching, 10½ by 8½ inches in size, of the Headquarters of the Society at Adyar, Madras, as they now appear, his desire being that copies of it should be sold for the benefit of the Society. The PATH will have them for sale; price to be announced later. This is the first time that an etching has been made of the Headquarters, and it seems fit that a copy should be in the possession of each Branch to hang in their meeting room.

Just as there are seasons and tides upon the earth and in the ocean, so seasons and tides prevail in the Inner World.—*Tibetan Verse.*